177 /148 cont./ stabbing are severely punished. The tension
527 of real danger is lacking. On this occasion there is certainly
571 no question of any contact between a young man and woman
579 since the surveillance is extra strict.

Another opportunity for contact exists at the harvest.
243 During the cutting, women remain together. Young men
462 have the task of gathering the sheaves of ears which the
571 women have cut. The passing of sheaves between women
834 and men presents a chance for contact. The man repeatedly warns that he is coming to get the ears. A certain tension arises from his call. The bundle is transferred /149/ by turning the stalks of the ears toward the man so that he can easily take the sheaf without touching her hand. A young girl who is taking part in the cutting for the first time learns from her older sisters or cousins how this must be done. If
[576] she hands him the sheaf in an incorrect manner, it is refused by the young man who comes to get the sheaves. In so doing, he indicates that he knows his manners and that he does not want to abuse her inexperience.

571 A similar opportunity exists at a feast. At such an
574 occasion the men sit in the front room. The women hand
834 the dishes from the kitchen to the young men, who then place them before the guests. Usually one of the middle-aged women hands the stream of dishes and plates to the other sex on the threshold of the front and back rooms, but in between times younger women may also help. A young man has no chance of contact at such times, but at least he has a chance of seeing a girl and of being seen by her, at least he has a chance of drawing her attention to him.

571 Secret contact in most cases takes place with the aid of
834 a third person. This must be someone who is able to talk
857 to both parties without this being noticed. Only little boys
887 of around seven to nine years of age and women above

571 /149 cont./ middle age come into consideration, for even
834 older men are suspect if they talk with a young girl. Nor
857 can a young man speak inconspicuously with a married
887 woman of around thirty or with a girl of ten.

Little boys will carry short messages, but by doing this
584 they at best keep existing contact going. The older women
602 who act as intermediary (anrong, "little mother") are in a position to promote marriages desired by them by assisting in the establishment of secret contacts. This is never done by the girl's own mother; an aunt or great-aunt is the suitable person for this.

Everyone trusts her, convinced that she has the best intentions for her niece, and therefore she can always talk with her without arousing suspicion. She is able to draw the girl's attention to a certain young man, for instance by calling him and giving him errands to run. She tells the girl that his /150/ parents had wanted to make a request on his behalf (ampasuroi) but that he had refused this, and she adds to this that perhaps he already has someone in mind (nia' tjini'na). Perhaps as a result of few opportunities for free companionship, it seems to take very little to make a Makassarese girl believe that a young man is enamored of her.

Contact is prohibited but nevertheless occurs. This is
571 proved by the regularly recurring cases of an unmarried
834 pregnant woman who seeks asylum with the village functionary,
848 as well as by a number -- though not all -- of silariang
583 cases. But not each secret contact necessarily has such an ending. In the very first instance, the decision lies with
583 the girl. When an older woman communicates the feelings
584 of a certain young man to her and at the same time hints at the possibility of a flight, then, if she would like to marry him her answer is that she feels sorry for her mother because she is the only one in the house or just that she does not want to leave her mother and sisters because she still has so many little brothers and sisters. She says to the older woman:

585 /180 cont./ The higher guests come at this point and stand before the bed, one after the other. They take some karuntigi between their fingers, mix this with oil and powder, and amidst the mumbling of a spell, they smear this mixture on one of the fingers, on the arm, sometimes on the forehead or the neck of the bride. The place where the mixture is applied and the [777] manner have their significance. However, this ritual is not [554] performed by all the guests, but only by the higher and by a [887] number of older ones who themselves have many children and many sawahs, in other words people who seem to possess much "pitjuru" (luck-bringing means) and who now, on this occasion, want to transfer something of this to the bride. When a great [554] number of guests come "akkaruntigi," this raises the social standing of the host.

In the afternoon of the day following the "akkaruntigi," [778] the bridegroom leaves -- according to a very old, but at present no longer observed, custom from the lap of his mother --, amidst a great deal of lamenting on the part of his relatives, for the bride's house in order to arrive there around sundown. Only men are present on this occasion. On the way and especially upon arrival at the bride's house, a loud dikir is heard. It is said that formerly at that moment a greeting of welcome was addressed to the bridegroom by one /181/ of the wife's relatives who for this purpose stationed herself at the top of the ladder in front of the door opening. The only time [778] that I experienced this a certain embarrassment could be sensed. This was considered very old-fashioned. The number of those in Borongloë who are familiar with this address is small. The Pinati of Bontoramba gave me the text here reproduced, independent of any festival. The four-line verses reported at the end, in which bridegroom and bride are introduced speaking, were actually incorporated into the address, according to him.

126 The text was checked for uniformity in spelling with the
585 assistant to the government linguist for South Celebes. The

848 There are very few illegitimate children. There is a
684 great taboo on this, and those present knew of only a few
784 cases over a very long time. They said that a girl usually
178 leaves before her belly becomes enlarged. In former times they would have killed her, because this caused great ill to the land (no rain, etc.), just as in the case of incest. Thus I see three things here which cause disaster in the sex line, and for which the actors were formerly killed: incest, a lower man marrying a higher woman, and bastards.

762 Regarding the story of the suicide pact between lovers,
834 they said that they did not think it was very much, because
567 such behavior was not respectable. They added that it was probably true of the slaves. (Thus the blame is placed all on the slaves.)

178 They are interested in the princess show on swings in
584 Segeri. They agreed that a go-between is used in arranging
585 a marriage. Regarding marriage they said that the Moham-
887 medan nikah [marriage] was performed with the bride not present. Following that, the adat rites are observed. At the latter, perhaps forty years ago, a man's headcloth and his bride's badju [upper garment] were sewn together. They said that this was not done by a bissu, but by an old woman of the village. They do it no longer, but remember it from former times. Thus old customs go. They were non-committal regarding the lamp-blowing-out story. They also said that they no longer have the custom of using money to get into the bride's house and mock fights. But they do defer consummation, and for three nights the bridal couple is watched. They seem to think that this was merely a part of the many-days wedding ritual.

632 They agreed about the many dual offices in old Goa. They still have the two tomarilalang. [older tomarilalang: highest official on South Celebes, i. e., chancellor. Younger tomarilalang: master of ceremonies for ruling noble--Analyst].

764 Then we got on to the Kale Goa practices, and they as-
782 sured me that that is where the ruler was crowned. Also
563 in that place there are old graves, including one big kera-
755 mat [holy grave] where there are several graves, and thousands come from all over to visit these places. Every day the place is thronged. We went there, and sure enough, it was much like the Lebaran in Batavia. There was a cemetery with amazing stone tombs in a strange shape (imitation of old cave stuff?). In any case it is clearly megalithic, mausoleum type. There are also many regular graves. In addition there is a mosque and also a keramat building. In

by the seven princes and the thirty-one kepala wanua. The new kepala wanua is chosen by the kepala kampong, and is also hereditary or in a hereditary line. The new kepala kampong is elected by all of the taxpayers, of whatever class. Formerly the kepala kampong was a hereditary position, but this is no longer so. C 631 C [622 178]

As for the priestly organization, there is the Kali or Kadi Bone. Under him there is a sjarat kali or kadi of which there are several. They are important in cases involving religion, for example, marriage, inheritance, etc. In each wanua there is an imam and Andi thinks that in each wanua there is a sjarat wanua. In each kampong there is a teacher, that is a guru (not a schoolteacher alone but a religious teacher), but no sjarat. For commoners, a case may be decided by the guru; but for nobles it must go to the Sjarat Kadi Bone. M 793 624 875 565 692

There are evidently only a few nobles in Bukaka, but there are several descendants of radjas. I am not sure how far down they go. Probably tjera-ampat is the highest rank.

As for the influence of age and political change, there is evidently not very much of importance here because everything is so ridden with adat and heredity which is so important that age is merely a feature of accident. Again one sees the complete stagnation of this place. M 178 887 181

As for magical power, Andi thought there was nothing stemming from the radja any more, but I know he is not telling me the truth. He fought hard on this, and finally agreed that magic is in aradjang [regalia, like Makassarese gaukang. (footnote p. 61)--Analyst] and thence flows to the radja. He agreed that all believe in the magic of the aradjang. He said that the bissu especially are fearful of the radja. I could get nowhere with him on details concerning mana. He kept saying that I could meet the radja easily and that there were no magic ideas any more. But I am not convinced. M 789 778 565

There are no changes in hereditary leadership as against elective leadership, except for the new not-yet-met council. There are no parties here and no one would dare discuss such things or he might be arrested. Andi even doubted that there would be parties in the future. He said that in regard to discussion of politics it was possible to engage in such conversations very quietly in houses, but that everywhere there is a certain amount of fear and no one is willing to talk publicly about it. As for the women, he knew that there were many of them in politics in Java and in the Toradja country but said that here it was simply impossible. As for the ideas of the horizon of political life, he said that outwardly there had M 521 665 178 681 M [562] 000